

strong appetite. We have not got near the solution of this dilemma.

It is, I think, important to understand the real challenge which the homosexual offers to the community today. If we turn to the mass of literature now being poured out by inverts and their protagonists we find that neither a slight alteration in the law, nor the adoption of a more charitable attitude by society, would be received with much enthusiasm. What is demanded is a complete abandonment of the distinction between 'natural' and 'unnatural' acts in the sphere of sex, and the acceptance of homosexuality as an alternative—and honourable—way of life. Inverts are no longer to be insulted by useless suggestions of cure or sublimation of their tendencies. Parents are not expected to interfere if their son is passing into this minority world, but only to show 'understanding'. Among the customs to be tolerated without protest are dreadful travesties of the sacrament of marriage, such as marriage with a Lesbian, marriage with an 'understanding' woman who is willing to bear children but agrees beforehand to permit affairs with other men. Childhood would, one gathers, still be protected, but one can only speculate grimly on the fate of adolescents in such a regime. They are an irresistible lure to the homosexual man; and the earning of easy money is also a lure to many footloose youngsters. It is hard to see how the corruption of youth could be stopped, once public opinion on the *essential wrongfulness* of homosexual practice goes. This is some indication of the problems on which the Catholic citizen would need guidance. In the meantime he can gain much help from this excellent symposium.

LETITIA FAIRFIELD

MARTYR IN SCOTLAND: BLESSED JOHN OGILVIE, HIS LIFE AND TIMES.

By Thomas Collins. (Burns, Oates; 21s.)

It is good to see a new life of Ogilvie, and one wishes one could recommend it unreservedly. Mr Collins' life has virtues, but it opens with such a spate of journalese that some readers will be put off.

The narrative as it concerns the martyr himself raises few doubts: except that a coat of whitewash hangs unconvincingly on Archbishop Spottiswood, and the genealogy of Ogilvie from Sir Walter of Findlater will not do. It is odd too that the writer does not question the reference to Ogilvie being tempted by the offer of the provostry of Moffat; there was no provostry, either civil or ecclesiastical, at that time; merely the prebend, a minor one at that, of Glasgow cathedral.

But Mr Collins gives a good deal of space to the Times. He has a good grip of the essential course of events from the Reformation till the date of his narrative. While Scots Catholicism of the period, however, still awaits excavation, a notable start has been made by Messrs

Shearman and Burns in the *Innes Review* and by Fr Chadwick in the *Archivum Historicum Societatis Jesu*.

How far the contemporary Jesuit mission touched the people at large we cannot say: it is not to deny the ability of the first Scots Jesuits, if we say probably scarcely at all. But it did affect the nobility and the universities. The Counter-Reform was a war of ideas: and the Scots Catholics held their own in it. In 1583 Thomas Smeaton, principal of Glasgow university and an ex-Jesuit, complained to Walsingham that the majority of their best students were driven to France, and there 'made shipwreck of conscience and religion'. Catholics, like Winzet, Barclay and Blackwood, were prominent in the international debate on papal and royal authority begun in Scotland by Buchanan, a debate to which James's *Basilicon Doron* contributed. Ogilvie's stand is to be seen against that background—and not only against that of Bellarmine and Fr Persons.

Scottish Catholic scholarship abroad had quite an Indian summer: Thomas Dempster has converted many Catholic geese into swans, but there were *some* swans. Alexander Anderson, for instance, at Paris, was offered the new chair of mathematics founded by Sir Henry Saville at Oxford. George Strachan in Persia and David Colville at the Escorial were both notable orientalists. The Scots Jesuit, Durie, defended Campion against his Cambridge opponent, Whitaker.

One would like a better indication, also, of the strength of Catholicism in the towns: the writer reveals something of the underground in Paisley and Glasgow, but Edinburgh has brief mention. Aberdeen, according to Fr Edmund Hay, was '*oppidum Catholicis utriusque sexus prae ceteris abundans*'. Nor has Mr Collins much to say about the Scots equivalent of pursuivants, the informers.

There is a letter of Ogilvie's in *Acta Sanctorum* not used here. Fr Hugh Sempill was first rector of the Scots College, Madrid, not Valladolid. Archibald Schilk should be 'Schiells'. Ogilvie's burial place may well have been St Roch's kirkyard as Mr Collins argues: but it was possible to bury criminals and plague victims outside the city by placing them outside the cathedral walls. Medieval Glasgow had no walls, merely gates.

JOHN DURKAN

A HISTORY OF WELSH LITERATURE. By Thomas Parry, translated from the Welsh with an Appendix on the XXth century by H. Idris Bell. (Oxford, Clarendon Press; 50s.)

The wealth of the Welsh literary tradition, as varied and unbroken as any in Europe, is necessarily only adequately appreciated by those who have knowledge of the Welsh language. It can only be a matter of